The Divine Life

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OF RELIGION

Vol. XIX
No. 8

August
1957

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Om

1st August 1957

Sw. Sivananda Sobha,
Bareilly
Adorable Atman,

Wisdom alone can give you liberation. "I am all-pervading immortal Atman" This is wisdom.

Wisdom has the following ingredients viz tolerance, patience, kindness, generosity, humility, unselfishness, guilelessness, sincerity, serenity, control, peace, purity, self-restraint, self-denial, discrimination and dispassion. May you attain wisdom,

Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)
(*From 11th August to 30th September*)

August

13 Sri Krishna Janmashtami; Jnaneshwar Jayanti
21 Ekadasi
23 Pradosha Puja
25 Amavasya ; All-Souls Day
27 Varaha Jayanti
28 Ganesha Chaturthi
29 Rishi Panchami
31 Poor-Feeding Day

September

1 Radhashtami
4 Ekadasi
5 Vamana Jayanti
6 Pradosha Puja
7 Ananta Chaturthi
8 Seventyfirst Birthday of Sri Swami Sivananda
8/9 Purnima ; Appaya Dikshita Jayanti
20 Ekadasi
21 Pradosha Puja
23 Amavasya ; All-Souls Day
24 Navaratri Puja begins
29/30 Saraswati Puja
30 Poor-feeding Day

THE DIVINE LIFE

Volume Nineteen | August, 1957 | Number Eight

THE BUDDHA ON DEPENDENT ORIGINATION

(From "Maha-Nidana Sutra of Dirgha-Nikaya," translated by Henry Clarke Warren)

On a certain occasion the Blessed One was dwelling among the Kurus where was the Kuru-town named Kammasadhamma.

Then drew near the venerable Ananda to where the Blessed one was; and having drawn near and greeted the Blessed One, he sat down respectfully at one side. And seated respectfully at one side, the venerable Ananda spoke to the Blessed One as follows:

"O wonderful is it, Reverned Sir ! O marvellous is it, Reverned Sir ; How profound, Reverned Sir, is dependent origination, and of how profound an appearance ! To me, nevertheless, it is as clear as clear can be."

"O Ananda, say not so ! O Ananda say not so ! Profound, Ananda, is dependent origination, and profound of appearence. It is through not understanding this doctrine, Ananda, through not penetrating it, that mankind is like to an entangled warp, to an ensnarled web, or to munja-grass and pabbaja-grass, and fails to extricate itself from punishment, suffering, perdition and rebirth.

"Ananda, if it be asked, 'Do old age and death depend on anything ?' the reply should be, 'They do.' And if it be asked, 'On what do old age and death depend ?' the reply should be, 'Old age and death depend on birth.'

"Ananda, if it be asked, 'Does birth depend on anything ?' the reply should be, 'It does.' And if it be asked, 'On what does birth depend ?' the reply should be, 'Birth depends on existence.'

"Ananda, if it be asked, 'Does existence depend on anything ?' the reply should be, 'It does.' And if it be asked, 'On what does existence depend ?' the reply should be, 'Existence depends on attachment.'

"Ananda, if it be asked, 'Does attachment depend on anything ?' the reply should be, 'It does.' And if it be asked, 'On what does attachment depend ?' the reply should be, 'Attachment depends on disire.'

"Ananda, if it be asked, 'Does desire depend on anything ?' the reply should be, 'It does.' And if it be asked, 'On what does desire depend ?' the reply should be, 'Desire depends on sensation.'

"Ananda, if it be asked, 'Does sensation depends on anything ?' the reply should be, 'It does.' And if it be asked, 'On what does sensation depend ?' the reply should be, 'Sensation depends on contact.'

"Ananda, if it be asked, 'Does contact depend on anything?' the reply should be, 'It does.' And if it be asked, 'On what does contact depend?' the reply should be, 'Contact depends on the mental and the physical phenomena.'

"Ananda, if it be asked, 'Do the mental and the physical phenomena depend on anything?' the reply should be, 'They do.' And if it be asked 'On what do the mental and the physical phenomena depend?' the reply should be, 'The mental and the physical phenomena depend on consciousness.'

"Ananda, if it be asked, 'Does consciousness depend on anything?' the reply should be, 'It does.' And if it be asked, 'On what does consciousness depend?' the reply should be, 'Consciousness depends on the mental and the physical phenomena.'

"Thus, Ananda, on the mental and the physical phenomena depends consciousness.

"On consciousness depend the mental and the physical phenomena;

"On the mental and the physical phenomena depends contact;

"On contact depends sensation;

"On sensation depends desire;

"On desire depends attachment;

"On attachment depends existence;

"On existence depends birth;

"On birth depend old age and death, sorrow, lamentation, misery, grief and despair. Thus does this entire aggregation of misery arise."

THE WAY OUT

*From the "Mahavarga of the Vinaya Texts," translated by E. H. Brewster)**

And the Blessed One thus addressed the five monks :

"There are two extremes, monks, which he who has given up the world, ought to avoid.

"What are these two extremes ? A life given to pleasures, devoted to pleasures and lusts; this is degrading, sensual, vulgar, ignoble and profitless.

"And a life given to mortifications; this is painful, ignoble, and profitless.

By avoiding these two extremes, monk, the Tathagata has gained the knowledge of the middle path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Sambodhi (supreme enlightement), to Nirvana.

"Which, monk, is this middle path, the knowledge of which the Tathagata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Sambodhi, to Nirvana ?

"It is the noble eightfold path, namely: right views, right intent, right speech, right conduct, right means of livelihood, right endeavour, right mindfulness. right meditation.

"This, monks, is the noble truth of suffering ; birth is suffering; decay is suffering; presence of objects we hate is suffering; separation from objects we love is suffering; not to obtain what we desire is suffering.

"In brief, the five aggregates which spring from grasping; they are painful.

"This monks, is the noble truth concerning the origin of suffering : verily, it originates in that craving which causes the renewal of becomings, is accompanied by sensual delight, and seeks satisfaction now here, now there; that is to say, craving for pleasures, craving for becoming, craving for not becoming.

"This, monks, is the noble truth concerning the cessation of suffering. Verily, it is passionlessness, cessation without remainder of this very craving; the laying aside of, the giving up, the being free from, the harbouring no longer of this craving."

(N.B. Please refer "The Life of Gotama the Buddha," by E.H. Brewster. E. P. Dutton and Co.. and "Buddhism in Translations," by H. C.Warren, Harvard University Press, for the details of the Buddha's teachings.)

*This is said to be the first part of the first sermon of the Buddha, given at Sarnath, near Banaras, soon after his enlightenment at Gaya, when he was presumably about 37 years old.

PURPOSE OF LIFE

(Sri Swami Sivananda)

The life of man is an indication of what is beyond him and what determines the course of his thoughts, feelings and actions. The wider life is invisible, and the visible is a shadow cast by the invisible which is the real. The shadow gives an idea of the substance, and one can pursue the path to the true substance, by the preception of the shadow. Human existence, by the fact of its limitations, wants, and various forms of restlessness, discontent and sorrow, points to a higher desired end, incomprehensible though the nature of this end be.

As life on this earth is charcterised by incessant change, and nothing here seems to have the character of reality, nothing here can satisfy man completely. The *Bhagavad Gita* has referred to this world as *anityam, asukham, dukhalayam, ashashvatam* "impermanent, unhappy, the abode of sorrow, transient." The sages of yore declared with immediate realisation that "Truth is One" and that the goal of human life is the realisation and the experience of this Truth.

The universe is inconstant, and it is only a field of experience provided to the individuals so that they may evolve towards the experience of the Highest Truth. It is the glory of the people of Bharatvarsha that to them the visible universe is not the real and the invisible Eternal alone is the real. They have no faith in what they perceive with the senses. They have faith only in that which is the ground of all experience, beyond the senses, beyond even the individual mind.

Earnest seekers used to seek shelter under great sages who purified the holy region of the Himalayas with their mighty presence, and lived the austere life of Yogis in order to attain freedom from the trammels of earth-bound life and rest in the beatitude of the Absolute, Brahman. This they considered the true life, and thus the way of fulfilling the law of the Eternal.

The great law-giver, Manu, after describing the various tenets of Dharma, finally asserts: "Of all these Dharmas, the Knowledge of the self is the highest; it is, verily, the foremost of all sciences; for, by it, one attains immortality." The pursuit of Dharma, Artha and Kama has its meaning in the attainment of Moksha which is the greatest of all the Purusharthas (ends of human life). Dharma is the ethical and moral value of life; Artha is its material value; and Kama is its vital value; but Moksha is the infinite value of existence which covers all the others and is itself far greater then all these. Others exist as aids or preparations for Moksha. Without Moksha, they have no value and they convey no meaning. Their value is conditioned by the law of the Infinite, which is the same as Moksha.

The Vedas and the Upanishads are the expirations of the Divine Being, and they give an exhaustive commentary on spiritual life. They are expositions of the significance and the import of human life and of the method of the transmutation of the mortal appearence into the Immortal Essence. The instance of the great Nachiketas and the story of his adventurous search for Truth narrated in the thrilling *Kathopanishad* serve as exemplars to all men capable of thought and reflection.

Nothing of the world of sensibility can be of real value—this is what Nachiketas taught through his memorable act of renunciation. Not even the longest life and the immense wealth offered to him could tempt him. He persevered in his quest for the Highest and in the end, achieved the Highest. Nothing short of it could satisfy him. Such are the 'Dhiras' or true heroes. A real hero is not he who stands against bullets or risks his life in hazardous attempts, fights battles, dives into oceans and climbs high cliffs, but he who subdues his senses and overcomes his mind, recognises the supreme

unity of life and casts aside dualities and desires. To achieve this is the duty of man; this is the immortal message of the sages of the Upanishads.

The tangle of sense-experience in which man is caught is most vexing, and hard it is to free oneself from it. Man is deluded by the notion of the reality of the so-called external relations of things and thus he comes to grief. The Mahabharata says that the contact of beings in this universe is like the contact of logs of wood in a flowing river, temporary. Yet the attachment to sense-percepts is so strong that phantoms are mistaken for facts, the impure is mistaken for the pure, the painful for the pleasant, and the not-self for the Self.

The message of the ancient sages is that the life one lives in the sense-world is deceptive, for it hides the Existence underlying all things and makes one feel that the particular presentation of forms before the senses alone is real. "Children run after external pleasures and fall into the net of the wide-spread death. The heroes, however, knowing the Immortal, seek not the Eternal among things unstable here," says the *Upanishad*. The call of the ancient sages to man is: "O son of the Immortal! Know yourself as the Infinite; become the All. This is the supreme blessing. This is the supreme bliss." This is the undying message to man.

The sages have again and again stressed: "If one knows It (i. e., the Imortal Being) here, then there is the true end of all aspirations; if one does not know It here, great is the loss for him" (*Kena-Upanishad*). And sage Yagnavalkya says that all great deeds done in this world without the knowledge of the One Imperishable Being, are not worth anything. Humanitarian services, fasts and charity, one's political, national, social and individual life, should all be based on the feeling of universal brotherhood which is the external expression of the Reality of universal Selfhood.

Humanity can hope for peace when this condition discovered and laid down by the Rishis, viz, abiding by the law of the Divine, is fulfilled. Peace can be had only to the extent the system of the Divine is adhered to in life. And this peace is inversely proportional to the love of body, individuality and its relations in the world, in which humanity is generally steeped. An 'awakening' of a higher consciousness is necessary so that disorder and discontent may be abolished.

Education of humanity in the right direction is the precondition of world peace. Meterialism, atheism, scepticism and agnosticism which are rampant in these days, and which have robbed man of his reverence for the Supreme Absolute, are mainly responsible for the increasing selfishness, craving, confusion, violence and agitation of minds that are seething in the world. Man should learn that behind the appearance of materiality, discreteness, externality, doubt and impermanence, there is the reality of spirituality, unity and infinity, certainty.

Without the recognition of this reality, life *loses life* and becomes an emptiness, devoid of meaning and purpose, dead, as it were. To live in the divine is to die to the narrowness of the sense-world; and to be confined to the latter is to 'destroy oneself' (in the words of the *Ishavasyopanishad*). The present trend of life has to be overhauled, and a reorientation in it brought about in the light of morality, ethics and spirituality. The change that is required is not merely in the outward form but in the very perspective and the inner constitution of the system of living.

This can be done when man's ideals are based on the truths of the spirituality of Oneness, lifted above blind beliefs, differences and materiality. When this is achieved, man would have fulfilled his great duty here. For the man scorched in the waterless desert of worldliness, the only hope is in the cool waters of the Ganges of wisdom, flowing from the Himalayan heights of the sages of the *Upanishads*. Drink from this perennial fount, and refresh yourself.

MAN THE UNKNOWN

(Sri Swami Sivananda)

There is, deep within man, the alluring, though faint, memory of "something" he was, but is no longer. The memory recoils upon his heart as aspiration. He aspires for Immortality, Eternal Bliss, Perennial Peace. He longs for continued existence; he thirsts for infinite knowledge; he hankers for happiness. For, all these belong to his essential nature. He is the Immortal Soul whose essential nature is Sat-Chit-Anand (Existence, Consciousness and Bliss Absolute).

In a playful mood the original Man set out, and searched for a good role. He tried one after another. He grew as plant, crept as worm, swam as fish, flew as bird, roamed about as animal,—but was not satisfied yet. There was something lacking in all these. The Creator placed before him the body of a human being; it pleased him beyond measure. Here was a role worth playing. It was one which took him very nearly to the discovery of his real identity. Therefore, there was an inward satisfaction and assurance that he would, in this role, realise his deepest aspirations.

But a most unfortunate thing happened at the same time. The five senses, that fed on the soul's forgetfulness of his true identity, also liked this human body in which they discovered that all of them could have the fullest play. So, the moment they entered the body in company with the Divine Soul, they danced in joy; and in admiring them, and their work, the soul forgot his true identity, a forgetfulness on which the senses thrived, adding to the darkness that surrounded the soul!

That, in brief, is man. In him is the Divine Spark; in truth he is Divinity Itself. In him are the experiences and impressions gathered in countless births. In him are the aspirations divine; and in him are desires base,—the former belonging to his essential spiritual nature, and the latter to the sensuous nature, powerful for the time being. In him is the Light of Consciousness; in him is the enshrouding cloud of ignorance. In his deepest being, surges the aspiration to throw off the false vestments and shine as the original Person; and in his impure mind are strong desires to enjoy the play while it lasts, and indulge the senses when they are strong. In him are the animals he was, crowded on one side; and in him are the divinities that he will be, assembled on the other. Between them stands Man, sometimes leaning towards the former and at other times leaning towards the latter.

Desire drags him down; discrimination lifts him up. The animals gnaw at his vitals; and the divinities lends him life. Thus Man lives his span of life, sometimes reminding of his past and at others giving a glimpse of the glory that awaits him.

Man is man because he has intelligence. This is what he lacked in his previous incarnations. But intelligence is like a flaming sword, neutral in itself but good or bad in accordance with the use it is put to! It is the will that uses it; and the will itself is sandwiched between discrimination and emotion. Descrimination uses the sword of intelligence to fetch the fruit of Divine Knowledge. Emotion, like a drunkard, toys with the sword and cuts its own toes; intelligence is perverted, questions itself and everything real and wanders in its own dream land, till it lands itself in the bottomless pit of terrible ignorance.

But man as he is, is a bundle of emotion in a large measure. To get over it is like standing on one's own shoulders. The discriminating man will discover that emotion is

a force and has tremendous motive power. Hitched to sense-enjoyment, it can powerfully drag intelligence and will into dark well of delusion. On the wings of purity and dispassion the self-same emotion would soar into the heavens of bliss, of peace, transforming intelligence into intuition and uniting the individual will with the Divine Will.

He is a man who walks on earth, whose feet are planted on this earth and whose head is within the roof of his house. He is a superman whose feet are planted on this earth, but whose head is high above the clouds. He is a fool who has dug himself into the earth and covered himself with stinking mud and slime all over. He is also a fool whose feet are swept off the earth and his head never leaves the clouds.

Man rides the chariot of his life, drawn by the horses of his senses ; at times he manipulates the reins (the inner powers) well, and the horses behave well and take him forward, and at others he lets the reins go and the horses run amuck leading him astray. The superman has the horses well under his control, holding the reins steady ; besides, he has added to the chariot of his life the wings of dispasssion and discrimination, of Jnana and Vairagya, so that the chariot soon soars into the realms of Immortality. The fool lets his horses throw him down in the ditch, utterly unable to control them.

The man who aspires to grow into superman knows that he has been endowed by God with three distinct component parts "the head, the heart and the hand." The three harmoniously developed together make for perfection. But the three are rarely ever together ! Man struggles to establish harmony among them and to integrate them. In most men, one or the other of the three is over-developed ; in almost all, they go in different directions. The head knows it is not right to injure ; but the heart prompts the hand to grab the meat. Where is the harmony in thoughts, feelings and actions ?

Only the superman achieves this harmony. His personality is integrated. His head is filled with the highest wisdom ; in his heart dwells love which is but diffused wisdom ; and his hands are the means through which this love flows as selfless service. He is the man who has fulfilled the purpose of his birth. Born as a man, he has risen above humanity and with the dawn of Self-realization he shines as an Illumined Soul. The Light of God permeates the whole being, purified and integrated. The impure mind has been thoroughly cleansed of all dross, burnt in the crucible of wisdom. and sublimated into pure gold, pure mind. In that mind sparkles the Wisdom of God, flashes the shafts of intuition, and not laboured thought circumscribed by relative understanding. The heart of this Enlightened Soul throbs with divine love, a love that unites all creation in a bond of the realisation of oneness. This Enlightened Being has his feet planted everywhere, in all planes of existence ; but his head is lost in infinity. He lives for all and yet he has merged himself in the Supreme All-Pervading Reality.

That is the end of Man's Journey. That is the conclusion of this Divine Drama.

The Light that we seek, the Truth that we seek, is within us. Know this and be free. Freedom anb bondage are one's own making. It is well that all those on whom we lean in the world adandon us. For, this experience leads us to take refuge in God. God is the true support and shelter of all.

—Swami Ramdas.

FATE AND FREE-WILL

(H. H. the Late Sri Chandrasekhara Bharati)

Once a disciple approached His Holiness Sri Chandrasekhara Bharati, Sankaracharya of the Sringeri Mutt, who was one of the greatest saints of our time, desirous of having his doubts cleared. In the presence of the saint, he, however, found unable to express himself, but His Holiness came to the disciple's relief by beginning the conversation.

His Holiness said : You may tell me of your doubts and how you have tried to solve it.

The disciple replied : I shall mention one of my doubts for which I have found no solution yet.

H H : Please.

D : It is no other than the problem of the eternal conflict between fate and free-wlll. What are their respective provinces, and how can the conflict be avoided ?

H H : The problem, indeed, is a very great one and would baffle the intellect of the keenest thinkers, if presented in the way you have done.

D : What is wrong with my presentation ? In fact, I only stated my problem and did not even explain how I found it difficult to solve.

H H : Your difficulty arises even in that mere statement of the problem.

D : How ?

H H : A conflict is conceivable and possible only if there are two things. There can be no conflict if there is only a single thing.

D : But there are two things, fate and free-will.

H H : Exactly. It is just that assumption that is responsible for the problem arising in your mind.

D : It is not my assumption at all. How can I ignore the fact that they exist as independent factors whether I grant their existence or not.

H H : That is where again you are wrong.

D : How ?

H H : As a follower of the Sanatana Dharma you must know that fate is nothing extraneous to yourself but is only the sum-total of the results of your past actions. As God is but the dispenser of the fruits of your actions, fate representing those fruits is not His creation but only yours. Free-will is what you exercise when you act now.

D : Still I do not see how they are not distinct things.

H H : Have it this way. Fate is past *karma*; free-will is present *karma*. Both are really one, that is *karma*, though they may differ in the matter of time. There can be no conflict when they are really one.

D : But the difference in time is a vital difference which we cannot possibly overlook.

RELATIVE VALUE

H H : I do not want you to overlook it but only to study it more deeply. The present is before you and, by the exercise of free-will, you can attempt to shape it. The past is past and and is, therefore, beyond your vision and is rightly called *adrishta*, the unseen. You can not reasonably attempt to find out the relative strength of two things unless both of them are before you. But by our very difinition free-will, the present *karma*, alone is before you, and fate, the past *karma*, is invisible. Even if you see two wrestlers physically sqatting before you, you can not decide about their relative strength. For, one may have weight, the other agility; one muscle-power and the other tenacity; one the benefit of practice and the other of coolness of judgement, and so on. We can, on these grounds, go on building arguments on arguments to prove that a particular wrestler will be the winner. But experience shows that each of these qualifications may fail at any time or may prove to be a disqualification. The only reasonable, practical and sure method of deter-

mining their relative strength is to ask them to wrestle with each other. While this is so, how do you expect to find by means of arguments a solution to the problem of the relative value of fate and free-will when the former by its very nature is unseen ?

D : Is there no way then of solving this problem ?

H H : There is this way. The wrestlers must fight with each other and prove which of them is the stronger.

D : In other words, the problem of conflict will get solved only at the end of the conflict. But at that time the problem will have ceased to have any practical significance.

H H : Not only so, it will cease to exist.

D : That is, before the conflict begins, the problem is incapable of solution; and, after the conflict ends, it is no longer necessary to find a solution.

H H : Just so. In either case, it is profitless to embark on the enquiry as to the relative strength of fate and free-will.

FATE, A GUIDE TO CONDUCT

D : Does Your Holiness then mean to say that we must resign ourselves to fate ?

H H : Certainly not. On the other hand you must resign yourself to free-will.

D : How can that be ?

H H : Fate, as I told you, is the resultant of the past exercise of your free-will. But exercising your free-will in the past, you brought on the resultant fate. By exercising your free-will in the present, I want you to prevent the repetition of your past record if it hurts you, or add to it if you find it enjoyable. In any case, whether for acquiring more happiness or for reducing misery, you have to exercise your free-will in the present.

D : But the exercise of free-will, however well directed, very often fails to secure the desired result, as fate steps in and nullifies the action of free-will.

H H : You are again ignoring our definition of fate. It is not an extraneous and new thing which steps in to nullify your free-will. On the other hand, it is already in yourself.

D : It may be so, but its existence is felt only when it comes into conflict with free-will. How can we possibly wipe out the past record when we do not know nor have the means of knowing what it is ?

BLESSED OBLIVION

H H : Except to a very few highly advanced souls, the past certainly remains unknown. But even our ignorance of it is very often an advantage to us. For, if we happened to know all the limitless varieties of results which we have accumulated by our actions in this life and the countless lives that have preceded it, we will be simply staggered at the magnitude and number of such results and give up in despair any attempt to overcome or mitigate them. Even in this life, forgetfulness is a boon which the merciful God has been pleased to bestow on us so that we may not be burdened at any moment with recollection of all that has transpired in the past. Similarly, the divine spark in us is ever bright with hope and makes it possible for us to confidently exercise our free-will. It is not for us to belittle the significance of these two boons, forgetfulness of the past and hope for the future.

D : Our ignorance of the past may be useful in not deterring the exercise of the free-will and our hope may stimulate that exercise. All the same, it cannot be denied that fate very often does present a formidable obstacle in the way of that exercise.

H H : It is not quite correct to say that fate places obstacles in the way of free-will. On the other hand, by seeming to oppose our efforts, it tells us what is the extent of free-will that is necessary now to bear fruit. Ordinarily for the purpose of securing a single benefit a particular activity is prescribed; but we do not know how

intensively or how repeatedly that activity has to be pursued or persisted in. If we do not succeed at the very first attempt we can easily deduce that in the past we have exercised our free-will just in the opposite direction, that the resultant of that past activity has first to be eliminated and that our present effort must be proportionate to that past activity. Thus the obstacle which fate seems to offer is just the gauge by which we have to guide our present activities.

D : The obstacle is seen only after the exercise of our free-will; how can that help us to guide our activities at the start ?

NO JUSTIFICATION FOR DESPAIR

H H : It need not guide us at the start at all. At the start, you must not be obsessed with the idea that there will be any obstacle in your way. Start with boundless hope and with the presumption that there is nothing in the way of your exercising your free-will. If you do not succeed, tell yourself then there has been in the past a counter influence brought on by yourself by exercising your free-will in the other direction and, therefore, you must now exercise your free-will with re-doubled vigour and persistence to achieve your object. Tell yourself that, inasmuch as the seeming obstacle is of your own making, it is certainly within your competence to overcome it. If you do not succeed even after this renewed effort, there can be absolutely no justification for despair, for fate being but a creature of your free-will can never be stronger than the latter. Your failure only means that your present exercise of the free-will is not sufficient to counteract the result of the past exercise of it. In other words, there is no question of relativity between fate and free-will as distinct factors in life ; but the relativity is only as between the intensity of our past action and the intensity of our present action.

D : But even so, the relative intensity can be realised only at the end of our present efforts in a particular direction.

H H : It is always so in the case of everything which is *adrishta* or unseen. Take, for example, a nail driven into a wooden pillar. When you see it for the first time, you actually see, say, an inch of it projecting out of the pillar. The rest of it has gone into the wood and you cannot now see what exact length of the nail is imbedded in the wood. That length therefore is unseen or *adrishta*, so far as you are concerned. Beautifully varnished as the pillar is, you do not know what is the composition of the wood in which the nail is driven. That also is unseen or *adrishta*. Now, suppose you want to pull that nail out, can you tell me how many pulls will be necessary and how powerful each pull has to be ?

D : How can I fix the number of pulls now ? The number and the intensity of the pulls depend upon the length of the nail which has gone into the wood.

H H : Certainly so. And the length which has gone into the wood is not arbitrary but depended upon the number of strokes which drove it in and the intensity of each of such strokes and the resistance which the wood offered to them.

D : It is so.

H H : The number and the intensity of the pulls we have now to give the nail depend, therefore, upon the number and intensity of the strokes which drove it in.

D : Yes.

H H : But the strokes that drove in the nail are now unseen and unseeable. They relate to the past and are *adrishta*.

D : Yes.

H H : Do we desist from the attempt to pull out the nail simply because we happen to be ignorant of the length of the nail in the wood or of the number and the intensity of the strokes which drove it in ? Or, do we persist and persevere in pulling it out by increasing the number and the intensity of our present effort to pull it out ?

D: Certainly, as practical men we adopt the latter course.

H H: Adopt the same course in every effort of yours. Exert yourself as much as you can. Your will must succeed in the end.

D: But there certainly are many things which are impossible to attain even after the utmost exertion.

NOTHING IS UNATTAINABLE

H H: There you are mistaken. If there is anything, it is by its very nature capable of being experienced. There is nothing which is really unattainable. A thing, however, may be unattainable by us at the particular stage at which we are, or with the qualifications that we possess. The attainability or otherwise of a particular thing is thus not an absolute characteristic of that thing but is relative and proportionate to our capacity to attain it.

D: The success or failure of an effort can be known definitely only at the end. How are we then to know beforehand whether with our present capacity we may or may not exert ourselves to attain a particular object, and whether it is the right kind of exertion for the attainment of that object ?

H H: Your question is certainly a very pertinent one. The whole aim of our Dharma Sastras is to give a detailed answer to your question. They analyse our capacities, *adhikara* or competency and prescribe the activities which one endowed with a particular *adhikara* can undertake. The activities are various and numberless, as the capacities also happen to be various and numberless. Regulation of activities or, in other words, the directing of free-will in channels least harmful and most beneficial to the aspirant, is the main function of religion. Such regulated activity is called *svadharma*. Religion does not fetter man's free-will. It leaves him quite free to act, but tells him at the same time what is good for him and what is not. The responsibility is entirely and solely his. He cannot escape it by blaming fate, for fate is of his own making, nor by blaming God, for He is but the dispenser of fruits in accordance with the merits of actions. You are the master of your own destiny. It is for you to make it, to better it, or to mar it. This is your privilege. This is your responsibility.

(*Condensed from "Dialogues with the Guru".*)

DIVINE PURPOSE IN HISTORICAL EVENTS

(Sri Swami Sadananda)

As things happen in this world, and if we think about them without any prejudice and with keen insight, we shall be able to discover the workings of the Providence, we shall be able to understand why things have been allowed to happen by God, who is ruling over the destinies of the universes.

In the nineteenth century, England was showing to the whole world the way of intellectual livlng. She was in the heyday of her prosperity. The eighteenth century was the age of industrialisation. There was the industrial revolution in England and from that time onwards other countries began to look towards England for guidance in the production of commodities. In the nineteenth century, England had reached a stage when she could set an example to the rest of the world in the manner in which wealth and prosperity could best be utilised by intelligent people for making themselves happy.

That was the age of great thinkers and writers. Even in the eighteenth century, in England, there was the rise of many writers who manifested a high degree of commonsense, but it was towards the latter half of the nineteenth century that a number of great scholars rose up and the deficiencies that were noticeable in human character in the eighteenth century were got rid of, to some

extent. It was the age of humanitarianism. Factory laws were promulgated for relieving the distress of the people employed in factories. There was a wave of humanitarian feeling. That was also a period of great political progress.

Politicians like Gladstone came forward. It appeared that God was bestowing His blessings ungrudgingly upon the English people. It was that period when India was brought into contact with England, and all that took place in England was for the benefit of India also. That is how we have to understand the workings of God.

Now, India has had a very hoary civilization, but she had to learn many things from the Occident, if she was to benefit herself first and later on benefit the world. If the ancient Indian culture was to be useful to the world, it had to be shaped in such a way that it might be acceptable to the world at large. The scientific development of the nineteenth century had to reflect itself through Indian culture and, therefore, God gave the contact between England and India in the nineteenth century, and at the same time, made England develop herself in all possible ways which would be ultimately beneficial to our country.

SCIENCE AND RELIGION

In the beginning of the nineteenth century, religion was having a great hold upon the mind of the English people. In the mid-Victorian era, people were extremely religious in their nature. They were all going to Church. They were believing in the ancient dogmas of Christianity. But science gradually developed to such an extent that it unsettled the minds of the people. The vast progress that was made in science made people lose faith in Christianity. The great advances that were made in science dazzled the minds of the people and they felt that science was more important than religion.

The result was that the radio, the telegraphs, the aeroplanes and other inventions hypnotised the people into the belief that religion was of no use and that man's development lay in science alone. So then there was a danger. The danger was that science would put an end to the religious influence that had been acting in a very beneficent way in that country. That kind of development in scientific thought and inventions was also necessary.

Yet, in the twentieth century the evils of the lop-sided development of science became manifest. People who were pinning their faith on scientific advance, and, as a consequence, giving up their trust in religion and philosophy, Western and Eastern, came also to understand the evils of too much devotion to scientific progress, because they found that science was being utilised for the purpose of destruction. The two world wars of the twentieth century opened the eyes of the people, and then they lost their absolute faith in science and, to a certain extent, philosophy was freed from the thraldom of science.

This was necessary for the purpose of making the western people turn their eyes towards Eastern spiritual lore. The still later developments of science showed that the earlier views held by scientists had to be given up. Older theories were found to be unreliable. Nature seemed to be revealing herself more fully and giving the world some of her mysteries. The result was that even great scientists felt that they had for a long time been pursuing a shadow instead of the reality. This experience was felt in all fields, chemistry, physics, botany and zoology.

CHANGING CONCEPTS

Thus it so chanced that science itself became useful for the purpose of putting an end to the old faith in science. When there was the development of new views in scientific matters, classical science was thrown

into the background. Einstein came forward with his theory of relativity. Nuclear physics became more important. Now physics dealt with electrons, quantum and potentials and not, as of old, with mere "Voltages". The result was that the nineteenth century physics became obsolete. The new scientists upset the theories of the olden days.

For example, it came to be known that we are not to put trust in appearances. Matter came to be regarded as something entirely new in a manner in which it was not thought of before. For example, when the atom was smashed for the first time, or so to say, dissected, it was found to be something like a solar system, and there was so much of space within the atom itself. It was proved by scientists that if all the electrons and protons which are in a human body are to be condensed in such a way that there is no interspace between the electrons and the protons, the whole substance in the form of electrons and protons could be condensed to such a small point that it would be visible only through a highly powerful miscroscope.

This was the kind of result reached, when *matter* was reognised as *force*, and it was found that we were living in a world of 'shadows' and not of 'realities.' Then even scientists lost faith in the absolutism of their own science. So, it may be said that at present new ideas have come into existence and these are having their effect in all fields of human activity, not only in science, but also in other aspects of life, in economics, sociology, politics, in the relation of human beings in different ways, and certainly in spirituality.

Thus the time has been so prepared by God as to enable the western world to look to our country for spirituality. They are now feeling that as long as conditions are prevailing as they do at present, there cannot be ary peace or satisfaction and there can be no proper progress, because there are two different ideologies, the American capitalism and the Russian communism, and these two are the two power-blocks, and everybody is afraid of a third world war. Science also does not know how to extricate itself from a situation where it could be used for destroying humanity. The answer lags in spiritual unfoldment. That is why I said in the beginning that if we examine the events that happen in the world from time to time, we shall find the hand of God.

RETHINKING IN INDIA

When in 1827 Raja Ram Mohan Roy considered it necessary to introduce into India the English views in the matter of religion and established the Brahmo Samaj Movement, it was believed that renaissance had started, it was believed that people would no longer go back to their ancient faith and that the impact of the western civilization would enable the Indians to open their eyes and change their religious outlook. Then came Dayananda Saraswati with his Arya Samaj Movement. Later came the Theosophical Society. Annie Besant came forward with her great ideals. All these people had introduced new ideas and new modes of religious thinking.

These movements prepared the minds of our people for the reception of still newer ideas. Even after these movements had come into existence, our Indian mind was being influenced by new thoughts. Fresh ideas in politics, economics and social science were entering into our minds, with the result we were not satisfied with the mere carrying out of religious rules or spiritual methods of life, because there was a great development in commercial intercourse between one country and another, and naturally the question of capital and labour came into importance and there was the maldistribution of wealth ; and when a large number of people were suffering from poverty, people would not be in a condition to receive any advice in religious or

spiritual matters; because, they would not find satisfaction in being told that in future, at a distant date, far away from this worldly life, there would be happiness if they pursue the path of morality.

When there is starvation, people want happiness here and now, and so they will not be interested in any lectures on religion or spiritual matters. Therefore, in the early days of the twentieth century, as also in the ninteenth century, India experienced severe poverty and people were not in a mood to listen to moral and religious sermons. They pinned their faith in science. They said that India was lagging behind, while other countries were progressing. They felt that their problems could be solved only through science.

In the foreign countries the same thing happened. When there was a fight between science and humanities, the latter were thrown into the background. But, later, when science itself was used for dealing a death-blow to the classical science, and science opened the way for the experiments in destruction, when one country wanted to destroy another, when Germany wanted to destroy England, being prompted by her greed and hunger for aggrandizement, naturally science came to be utilised for the purpose of achieving this nefarious motive. There came first the first world war, and then the second world war came as a matter of revenge.

Thus, the people understood that science was not the means to establish peace, but that peace could be obtained only from elsewhere. Therefore, the minds of the people were prepared for the reception of new spiritual thought. So we have to conclude that God brought about these wars only with a purpose. They made the people realise their folly in following science blindly, Philosophy has now, it may be said, escaped enslavement to science and it enjoys as much freedom as is needed to enlighten the minds of the people about how best they could regulate their lives for ensuring peace and happiness in this world.

INDIA AND THE OCCIDENT

It will thus be seen that God has brought about contact between India and Europe in the nineteeth century so that we may have influence in those countries. Now we have learnt the English language, and it may be said to our credit, it is our own professors who are teaching science and technology, which was in the past wanting in our own country. We were told that we did not have any scientific thought at all, but it is our own people now who hold some of the highest places as scientists. Because God enabled us to come into contact with the West at a time when England was showing the way of highly developed life in Europe, we have been benefited. When that thing was finished, God enabled us to enjoy freedom also,for that contact was over. We were benefited by the contact.

God looks upon England, America, Russia and India in the same way. Now the world has to be given the benefit of Indian spiritual culture. It is to be done by spreading the knowledge of Yoga and Vedanta in other countries, and now, for that purpose, a number of people have been chosen by God as representatives of Indian culture, whose voice is being heard in other countries. The renaissance that happened in the twentieth century is also responsible for giving us Swami Sivananda. We are no longer satisfied with the mere study of Upaishads. In ancient days there were many educated people, but they felt that they should go into a cave and meditate. That is not the time now.

So God has given us persons like Swamiji, whose view of spirituality is not the spirituality of the cloister, the cave or the monastery, but the spirituality that would reach the hearts of everybody; and the first quality needed is universal love, and the second quality is the capacity to co-ordinate all the different

branches. One may read the works of Swamiji, and it will be found there is no subject which he has omitted, economics, socialism, etc. There are about two hundred books written by him. If one reads all the literature that Swamiji has been writing for our benefit, one will understand how the culture of our country has been utilised for the purpose of explaining, from the religious and spiritual point of view, the value of the different branches of knowledge such as economics, politics, and so on. That is the reason why he has been able to win the hearts of the people of the West who are now thirsty to have spiritual knowledge, and the knowledge has to be explained in a language which they can understand. Suppose you explain it in the language of Sankara, they will not understand. The knowledge has to be presented to them in the form of essences and that is what we find in the works of Swamiji.

Our subordination to the British Government was useful, because we required the chance of benefiting by their culture. Now there is a mixing up of the West and the East. We have the capacity to give and now we are going to give other countries the benefit of our culture blended with the culture of the West, so that there may be universal peace all over the world.

THE SELF IS THE DEAREST OF ALL

(Sri Swami Sivananda)

There is an interesting dialogue alluded to Akbar the Great Moghul emperor of Hindustan, and his Minister of Court, Birbal, who was the greatest of all jesters. It is said, once the emperor and Birbal were hunting in a forest. Birbal asked Akbar, "O King, you have a vast, sprawling kingdom; but, suppose, you now feel very thirsty and no water is available nearby, what will happen to you ?" Akbar replied, "If I don't get water, surely I will die." Birbal continued, "But suppose, O King, some one offers to give you a cup of water on the condition that you promise him half of your kingdom, would you agree to the offer ?" "Certainly, I will", replied Akbar, "Who will not part with half of his kingdom, if thereby his life can be saved ?"

Birbal then asked, "Suppose, O King, you drink the water, and later, due to some defect in your system, you are not able to micturate and you suffer severe pain, and you consult all eminent doctors, but they fail to cure you, what will happen ?" "If doctors cannot cure me, I will certainly die," replied Akbar. Now listen, O King. Suppose at the last moment, when your life hangs in the balance, some one comes forward and offers to relieve you of the suffering, provided you give him the other half of your kingdom, would you agree to the offer ?" "Why not?" replied the King, "Who will not part with half of his kingdom for saving his very life ?"

"Now, listen, O King" continued the wise minister, "You were prepared to part with half of your kingdom just for a cup of water, and you were prepared to part with the other half of your kingdom just for getting rid of the same water that had entered your system. Is that all the worth of your kingdom, then ?"

The wise counsel of the minister entered deep into the King's heart and he hung his head down in profound thought upon the deep significance of Birbal's words. After a while he felt shocked at the realisation that his much-boasted kingdom was ultimately valueless. Realising that discrimination had dawned in the King's heart, the wise Birbal continued, "O King, now I perceive that you are grieved over the worthlessness of your kingdom. There is a way to be above grief and to acquire permanent peace. I will tell you that."

"The objects of the world which give pleasure to the senses are no doubt, dear to man,

but the senses are dearer than the objects. For example, if a person is advised by the doctor that he should not attend cinemas any longer, for he would be losing his eye-sight, the person gives up going to cinemas. But Prana (life) is dearer than the senses. If the eye develops some disease, and its removal only will save life, man is willing to part with his eye and thus save his life. But the Self (Atman) is dearer than even life, for when a man is suffering from some severe pain due to a chronic disease, he thinks of even giving up his life."

Man loves the Self most, because it is Bliss by its nature. Therefore, the ancient Rishis have said: 'Seek the Atman. Know the Atman. Dwell in the Atman. You will ever enjoy a peace and a bliss which cannot be had in the objects. Peace is within. Happiness is within. It is vain to search for happiness in external objects. Neither wealth nor a kingdom can bestow peace. On the other hand they are sources of misery to the ignorant. Objective pleasures are illusory. They are the products of imagination. They are fleeting. They entail exertion, exhaustion of the body and the senses, and sin. They are producers of pains in the end. One grain of pleasure is mixed with a colossal amount of pain. Money is valueless. No one would be prepared to part with his healthy eye even for money. Know the Atman, and be free."

Regaining poise at these wise words and realising the profundity of the wisdom contained in them, Akbar thanked Birbal for his illuminating counsel.

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayanananda)

यथा सुवर्णं पटुपाक शोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥३६१॥

361. Just as gold well-purified (in the fire), leaving all its impurities, attains its real colour and lustre, even so, the mind, leaving its impurities of the three gunas by meditation, attains the abode of Truth.

Notes: **यथा** = just as; **सुवर्णम्** = gold; **पटुपाक शोधितम्** = purified by the process of heating; **व्यक्त्वा** = leaving; **मलम्** = impurity; **स्वात्मगुणम्** = the quality of its real nature; **समृच्छति** = attains to; **तथा** = so also; **मनः** = mind; **सत्त्वरजस्तमोमलम्** = impurities of Sattwa, Rajas and Tamas; **ध्यानेन** = by meditation; **सन्त्यज्य** = having left; **समेति** = attains; **तत्त्वम्** = truth.

Commentary: The dirt that is accumulated on the gold is not its own. Its real form is bright and brilliant. But external dirt accumulates around it and makes it dirty. The goldsmith washes it well. Then it sheds all its external impurities and shines in its own real nature. So also with the impure ore containing gold. When impure matter is separated, real gold is found.

Similar is the case of the Jiva. By nature Jiva is faultless and pure. By contact with the mind and the senses and by identifying itself with them, it attains their qualities by mixing up with objects. The impurities of the objects then seem to contaminate the Jiva and he suffers in consequence.

By the fire of meditation the Jiva gets rid of its impurities and becomes once again the pure soul.

निरन्तराभ्यासवशात्तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा ।
तथा समाधिः सविकल्प वर्जितः
स्वतोऽद्वयानन्दरसानुभावकः ॥३६२॥

362. By constant practice, when the mind attains purity and merges in Brahman,

ensues Samadhi, without the least distraction, and (he) attains the non-dual bliss of the Atman.

Notes : निरन्तर = Constant ; अभ्यासवशात् = by practices ; तत् = that ; इत्थम् = thus ; पक्वम् = well purified ; मनः = mind ; ब्रह्मणि = in Brahman ; लीयते = merges ; यदा = when ; तदा = then ; समाधिः = absorption ; सविकल्प वर्जितः = without any distraction ; स्वतः = naturally ; अद्वयानन्द रसः = the bliss of non-duality ; अनुभावकः = one attains to.

Commentary : By practice we have to understand the practice of meditation mentioned above.

The purified mind merges in the Brahman. The Jiva then attains the state of one-ness. He gives up or rather ceases to perceive, duality of any kind. He becomes identical with Brahman.

Samadhi becomes a natural condition to the saint of self-realisation. In Samadhi he burns all Vasanas.

समाधिनाऽनेन समस्त वासना
ग्रंथेर्विनाशोऽखिल कर्मनाशः ।
अन्तर्बहिः सर्वत एव सर्वदा
स्वरूप विस्फूर्तिरयत्नतः स्यात् ॥३६३॥

363. All desires, all knots of Avidya, all actions, are destroyed by Samadhi. There is, at all times, inside as well as outside, the spontaneous manifestation of one's own reality.

Notes : समाधिना = by superconsciousness ; अनेन = of this type ; समस्तवासनाग्रन्थेः = all desires' knot ; विनाशः = destruction ; अखिल = all ; कर्म = action ; नाशः = destruction ; अन्तः inside ; बहिः = outside ; सर्वत = everywhere ; एव = only ; सर्वदा = always ; स्वरूप = one's own nature ; विस्फूर्तिः = manifestation ; अयत्नतः = without effort ; स्यात् = would be.

Commentary : For a sage of this kind of realisation there remains no worldliness ; the world has no effect on him. His actions, desires and Vasanas are fried in *toto* beyond any possibility of resurrection.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।
निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥३७४॥

364. Reflection is hundred times more powerful than hearing (the Srutis) ; meditation a hundred times more effective than reflection ; but Nirvikalpa Samadhi is infinitely superior.

Notes : श्रुतेः = Of scriptures ; शतगुणम् = hundredfold ; विद्यात् = know ; मननम् = reflection ; मननादपि = than reflection ; निदिध्यासम् = meditation ; लक्षगुणम् = lakh times ; अनन्तम् = countless ; निर्विकल्पकम् = is the Nirvikalpa Samadhi.

Commentary : This verse gives an idea of the supreme good which Nirvikalpa Samadhi bestows on an aspirant. The gradation shows that the succeeding one is more potential and beneficial than the preceding one. Until and unless one attains to this state of super consciousness, where all Samskaras and Vasanas (impressions and desires) are fried there is every possibility of the aspirant's missing the goal. The round of births and deaths may still be in store for him, even if there is a single desire left. There should be total annihilation of Vasanas. This is the spirit underlying this verse.

निर्विकल्प समाधिना स्फुटं
ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।
नान्यथा चलतया मनोगतेः
प्रत्ययान्तर विमिश्रितं भवेत् ॥ ३६५ ॥

365. The Truth of Brahman is known clearly and definitely by the attainment of super-consciousness which is untainted by any thought. By no other means is it realised, for the mind is extremely fluctuating and is mixed up with visible objects and thoughts.

Notes : निर्विकल्प समाधिना = through Nirvikalpa Samadhi ; स्फुटम् = clear ; ब्रह्मतत्त्वम् = the Truth of Brahman ; अवगम्यते = is known ; ध्रुवम् = surely ; न = not ; अन्यथा = otherwise ; चलतया = motion ; मनोगतेः = the course of the mind ; प्रत्यान्तरविमिश्रितम् mixture of visibles ; भवेत् = becomes.

Commentary : Brahmic realisation is possible only by the attainment of Nirvikalpa Samadhi wherein all thoughts and sense impressions are burnt out. There is no other royal road to Blessedness. Those who indulge in other spiritual practices to the exclusion of real knowledge, do not attain to the reality. They stray away from the path, being actuated by motives other than the realisation of the Supreme. The mind is so fleeting in its out going that it is impossible to calm it by other means. Hence the supreme efficacy of Nirvikalpa Samadhi.

अतः समाधत्स्व यतेन्द्रियः स
न्निरन्तरं शान्तमनाः प्रतीचि ।
विध्वंसय ध्वान्त मनाद्य विद्यया
कृतं सदेकत्व विलोकनेन ॥ ३६६ ॥

366. Therefore you should calm the mind and with the senses under control always, merge the mind in the supreme Atman within. Destroy the darkness of ignorance which is beginningless in nature, through the realisation of your identity with the Reality.

Notes : अतः = therefore ; समाधत्स्व = calm ; यतेन्द्रियः = senses under control ; सन् = being ; निरन्तरम् = always ; शान्तमनाः calm minded ; प्रतीचि = drown; विध्वंसय = destroy; ध्वान्तमनाद्यविद्यया = darkness on account of ignorance ; कृतम् = created ; सत् = reality; एकत्व = oneness विलोकनेन = realisation.

Commentary : Knowledge of the Self brings about total destruction of Avidya or ignorance. The word indicates that one should merge oneself in the Supreme at all times. He should never again commit the mistake of falling into ignorance of being identified with body and mind. You may ask how is it possible to revert to worldiness after an advanced stage of Sadhana is reached. Heedlessness and overconfidence in one's own achievement are the cause of again getting back into sensual groves. Even people of great Tapascharya (asceticism) allow themselves to be taken over by Maya in their moments of heedlessness and they have reaped the bitter fruit of such lapses in Sadhana. History bears evidence to men of light Tapas falling into evil ways. Hence the necessity of vigilance and constant remembrance of the Atman.

AN OPEN LETTER TO THE MEMBERS OF THE D. L. SOCIETY

(*Sri Swami Sivananda*)

The ideals of Divine Life : of truth, love and purity ; peace, goodwill and amity ; self-restraint, holy aspiration and selfless service ; unity, brotherhood and spirit of understanding—all these know no barriers of religion, or caste, or race, or temporal distinction.

All members of the Divine Life Society, its associates and followers are a singular entity, not plural selves, but united in the consciousness of their common spiritual source and mission. Individuality of approach we admit but not dissension and contradiction. In the broad base of fundamentals there can be no two opinions.

If, in the name of religion, any antithesis to the ideals of Divine Life are allowed to denigrate the soul of man, it is not the fault of religion, but the interplay of the lower nature of individuals, which masquarades in the guise of religious conventions, and to purify and sublimate which is the foremost duty of man.

Members of the Society ! Your purpose is this : To transform yourselves, every individual dedicated to our mission, into well-balanced, cultivated and refined spiritual aspirants, and carry the message of Divine Life to every home, to everyone you come across, not by imposing yourselves on others

or by inflicting your views on unwilling minds, but by inspiring them by your own examples, and convincing their understanding and animating their souls through the purity of your enlivened ideals, sincerity of purpose and humility of approach.

May you all grow into these ideals. May your noble endeavours be crowned with success.

CENTRAL IDEAL OF YOGA-VEDANTA FOREST UNIVERSITY

(Sri Swami Chidananda)

Sometime back, a visitor from a nearby town came up the hillock at Sivanandanagar, where a part of the Ashram is situated, and saw a board announcing "Yoga-Vedanta Forest University." He wanted to know, rather innocently, if this was an institution connected with the Forest Department. This was natural. There is a Forest Research Institute at Dehra Dun, and he thought that Range Officers were trained here ! I told him that because it happens to be in the middle of a forest, this is termed "Forest University", which teaches Yoga and Vedanta. If it had been situated in a city like Calcutta or Delhi, the name would have been a misnomer ; it would have been only Yoga-Vedanta University.

But, in keeping with our tradition, as most of the ancient knowledge that forms a very precious part of the cultural heritage of Bharatvarsha, the knowledge which goes to make up the vital basis of our culture, had issued from the calm and peaceful atmosphere of the forest glades, and as the Upanishadic Rishis had given out the knowledge of eternal verities, of deep truths about human life, the nature of our existence upon earth, about human nature, and expounded to us the wonderful science of understanding, of comprehending and controlling the nature of man, from their forest hermitages, we have named this institution the Yoga-Vedanta Forest University.

Comparatively, it is far easier to control the inner nature of man himself, and the difficulty of the process can be understood only by him who has tried to do it. For the v ast majority. such difficulty dces not arise at all, because such process has not been there. The ancient seers expounded the wonderful science of controlling and purifying human nature, the method of sublimating it, to make use of the latent faculties within, for the attainment of a higher and nobler purpose in this life, and this knowledge the Upanishadic seers gave out of the depths of their meditation in the forests. One may have heard of Naimisaranya and other forests. Every Rishi has a mountain, or a cave, sacred to his memory. The *Aranyakas* which form part of Vedas are so named to show from where they sprang.

WHAT IS A UNIVERSITY

People have strange notions. They do not sometimes understand what exactly this Yoga-Vedanta Forest University stands for. If by 'university' one means huge and imposing pile of buildings, very imposing convocations at the end of each year, costly laboratories, gymnasium and tennis courts, sports stadium and huge staff, then this is not a university, but if one means by the word 'university' a centre of wisdom and learning, of unfoldment of man's dormant faculties, then this is very much a university. If a university means a centre of refinement, a centre of culture, where the unrefined student is encouraged to unfold that which is higher and noble and beautiful in him, then, this is very much a university. And if by 'university' one means a place where people from all over the world come to sit at the feet of one in whom wisdom dwells and humbly partake of it and also try to grow into great ideals, then this is a university.

If it is a university, what does it impart ? It imparts the science which teaches man to gain control over his senses and mind and unfold his divine faculties. That is what Yoga and Vedanta stand for. University is a place where man is given knowledge of his true nature, not mearly knowledge of the composition of the external elements. After all, man may spend years and years, whole of his life, in trying to prove that diamond is but carbon, but what is the lasting gain out of it ? I do not know whether he will have an infinitesimal fraction of that satisfaction which a man who comes to know that he is not this body, which is perishable, nor this oscillating mind swayed by every gust of passion, but he is the Santá-Atman, blissful, changeless entity, whose nature is eternity. That satisfaction which comes even by a mere intellectual conviction, by a little faith in his true, essential nature, is a thousand times greater than the satisfaction which a man may get by acquiring Ph. D's and D. Litt's.

Well then, this university is a centre of learning, refinement and culture, and it tries to enlighten man through the knowledge of Yoga and Vedanta. Vedanta declares the ultimate truth and Yoga gives us the process of attaining to this ultimate truth. So Yoga and Vedanta are auxiliaries, one interconnected with the other. One is the means and the other is the ultimate declaration of knowledge. Practical Vedanta is Yoga, and when Yoga is fufilled, it blossoms fourth into Vedantic knowledge.

ROLE OF FOREST UNIVERSITY

We have not got so many universities, so many colleges under each university, and perhaps with the development of linguistic fights, if a new state is formed, a new university will spring up. Then why this one more university ? Where is the nessessity ? Because it fulfils a need. What other universities do not do, ought to do, but have neglected to do it, this university tries to fulfil. There are so many general hospitals, why should you have separate T. B. Hospitals ? Because in general hospitals there is no adequate facility for the treatment of T. B. So T. B. sanatoriums are created to fulfil a vital need, to fill up a gap. Even so, this university also is God's answer, the answer of the Indian genius, to a vital need of India. What is the need and what does it fulfil ?

In universities all sciences are taught, but the study of man, is only partially done. Psychology is there in universities and a little bit of philosophy also. But there is a woeful lack of study of man. Ask the parents why do they send their children to school, and ask the students themselves why they go to colleges. You will find that for ninety nine percent of the students and the parents of students college education is only a means for employment. The higher the degree, the greater the chances for sitting for some competitive examination and getting some appointment. Books are crammed. Even if the students miss classes, there are ready-made answers, and digests, and there may be some boys who have not touched text books, but when examination approaches, they make up with the help of digests and guides, and depend upon luck for their pass. That is the condition of universities. The students do not care for any other aspect of progress. There is no one to inpart to the students something which will be of great value to them in all their life, in living their life like men. And this is the process this little university humbly tries to do.

We may ask how far will this knowledge help man. If this university teaches Yoga and Vedanta, something which is not taught in other universities, and if it is a knowledge which tells something about one's own Swaroopa, what is the use of it ? Let us also be a little utilitarian, pragmatic. After all this knowledge is not completely otherworldly. It may have its ultimate aim at a knowledge which trans-

cends this mundane existance of man, but, at the same time, in as much as Yoga is based upon righteous, virtuous living, inasmuch as Vedanta is founded upon *sadachar* (good conduct), inasmuch as Yoga teaches man self-control, compassion, moderation, truthfulness, kindness, sweetness, gentleness, honesty, one can very well make out for oneself whether such virtues, will be of use in the fruitful, happy and peaceful living of man.

INDIA IDEALISM

After all, this university is a part and parcel of India today, The work that it is doing is something which has got a very important bearing on the national life itself. What is India ? Is it merely the Tajmahal, or Kutabminar or the sunrise and sunset at Cape Comarin or the wonderful jewel-like temples that you see in South India ? India is not merely a geographical unit nor is it merely the beautiful paintings of Ravi Varma or the poetical ebullitions of Tagore or Vallathol. These are surface India. Benares sarees may be something of India to the queer foreigner, the tourist, who is only looking out for some curios, something peculiar, something special to the land. There is somthing vital, which throbs within each nation, within a particular culture What is it ? That is the living portion of it, that keeps coming down generations after generations. It forms a sort of unbroken current throughout human history. What is that in India that has come down in every period of history ? That is the idealism of India, the Indian way of life, the Indian conception of the purpose of life. What have we come here for ? What is the conception of good life ? How should man live his life ? How should man behave to man ? How should society be formed ? What should be the life of man in society ? How should man behave towords his Creator, the ultimate source from which he has come ? The conceptions related to these form, as it were, the true India,

Other aspects are there which have got their own artistic value, economic aspect, etc., but the real heart of our country's culture is something which is a perennial part of it. In one word we can say that it is Dharma. If Dharma is lived in perfection, it results in something automatically, and that is Moksha. Dharma and Moksha are the ideals of India, i. e., regaining the lost grandeur of our essential nature through a life of perfect goodness. The essence of Dharma is *Paropakara*. Selflessness is the root conception. One should live for others. One should be established in goodness. The fostering of Dharma is the purpose of the Forest University.

The real India is fast being swamped by the inrush of so many other schools of thought, and discerning people are seeing the precious elements of our culture being swept away. They are full of concern. They say, these must be preserved. To this end, the Forest University has been doing its part, by once again re-awakening the note of the ancient call to Dharma, to worshipfulness, to faith in ultimate Reality,—the call to be good and do good. *Paropakararthamidam sareeram*—this body is meant for doing good to others. In *Paropakara* only lies goodness. Our ancient law-givers said, your welfare lies in working for the welfare of others and the totality of welfare will be lost if you try to do evil unto others. Be good to man and worship God. But this voice has been hushed because there is so much clamour to give full freedom to the senses

REVIVAL OF SPIRITUALITY

This University tries to re-awaken that ancient call and to relay that call to all corners of India, and the world at large in its own humble way by various means. It is trying to preserve the heart of India. Therefore, this is not otherworldly. It is as important to mother India as anything else.

After all what is India ? If India means

filial piety—*matridevo bhava, pitridevo bhava, acharya devo bhava, atithi devo bhava*—If India means obedience of the younger to the elder, then India is disappearing. If India means self-controlled household life, of charity and sweetness to the guest and to the beggar, this India is disappearing. If India means the country of honesty and goodness in public life—in ancient times people used to vend rubies in the open streets and they had no fear— if it means freedom from corruption, cut-throat competition, if it means dedication to truthfulness, ethics at every step, that India is disappearing. If India means that spirit which had for its sole purpose of life the attainment to the highest spiritual experience of the individual, that India is fast disappearing. But I am sure that as long as great Indians like our Sri Gurudev Swami Sivananda and others imbued with love for the country, in the educational, social and philanthropic fields, wish to keep alive this idealism, so long there is no fear. But it is a fact that the inner India is fast disappearing.

Lest this happens, this University is humbly doing its best to put before man in, a vital way, the great importance of being good, the inestimable value of truthfulness, of a virtuous life, the great importance of being established in ethics. The man without character is dead even though living. Therefore, this University is trying to declare again and again : "O man, be anything, but good. Wherever you are, whatever you are, remember you are a man and your life should be rooted in Dharma. Be good. Try to be truthful. Try not to injure others. Try to co-operate with all. In business life, in all life, try to maintain integrity, purity of conduct." Whosoever comes here, we try to see that at least a little bit of this idealism he takes, assimilates, and also gives to others. We are trying to put before man the most important business of man, viz., to try to be established in Dharma. Dharma is the heart-throb of India, and thus, in the modern world, this University is a Shangrila of the Indian culture.

There is a story where a certain monk foresaw that there was going to be a violent catastrophe in the world and all that is worthwhile was to be ruined. So he tried to preserve in one spot the best of the civilisation of every race. He tried to form an ideal city where he preserved all these things, ethics, religion and philosophy and every thing good and it was called Shangrila. It is only a conception. In a way the Forest University plays the part of the Shangrila of the Indian scene. Whatever be the future, let there be some centre, where all these precious elements, which make man's life worth living, which entitle man to call himself a human being made in the image of God, be preserved, so that, just as the farmer at the end of the harvest season keeps some grain for seed that once again a harvest can come out of it, the seeds of Indian culture are preserved here.

AN IDEAL MEANS

This place which is in the holy Uttarakhand which is the ancient seat of Indian ethical and spiritual culture, is the centre from where starts the flow of this idealism, and the impulse of this idealism is flooded forth, so that the whole of India may be permeated with it. This university is unique because it is not only the young students that study here but even retired people come and join in the study. Other universities serve man in the beginning of his life. After four or six years he bids good-b ye to his college, and once he gets a degree, he forgets everything that he learnt. His knowledge serves no purpose at all, except in some technical lines. But otherwise most of the art courses is completely forgotten. This University on the other hand, serves man not only in the beginning of his life, but even householders, Vanaprasthis and people who have completely

ceased to have anything to do with educational career, also come here and try to get knowledge because the knowledge imparted here is perennial. Study of man is a perennial subject. So even what the retired people have not been able to acquire throughout their life, come and try to get from this University.

Before 1914, few Indians went to Europe and America. But the wars have brought a great part of India into contact with the external world, and what is more dangerous, they have brought a very great part of what may be termed undesirable, in a spiritual sense, of the western world, in the form of ideas and fashions into India. There is a flow of western world into India in the form of materialistic ways of life, and if one tries to analyse the India of 1957, one will find that every Indian is almost twenty percent American or European in his way of life, in the way of dressing, speaking, behaviour, in his preference for gadgets, in his mental make-up, attitudes and perspectives. They are insidious. One may not be able to perceive the change, but after a period of ten or twenty years if one compares the people then and now, one will be shocked. There is so much of influence of Western way of living and fashion. Where is the simplicity which was India's, simplicity in clothing, customs and manners ? Simplicity was the real body of the true India, That is going away.

And whatever the success or failure of the work of this Forest University, what it has done in these eight years is glorious. It is valuable. One may have tons of coal or mud. In quantity it may be very big, but even a small quantity of gold may be much more in real worth and value. Even so, the little work that this University has been doing is very precious in value. We all pray to the Lord and to the great saints and sages, who were visible manifestation of the Lord, who lived the true Indian genius in their own life and expressed it in their lofty words of wisdom, we all pray to living Godmen like Sri Gurudev and other saints and sages, that we may be inspired ever increasingly with this great holy land's precious idealism and we may also be enthused in our humble service in trying to keep alive this great tradition, to spread this all over India, to give this to every one of the children of modern India, and the world at large. May we be given the strength to do this work in a greater and greater manner in tbe coming years, so that once again we will have an India where the true Indian genius will have its full sway, where Dharma again will come to prevail in the life of man, individual as well as collective, where the sons and daughters of Bharatbhoomi will be filled with the lofty idealism of Paropakara and Atmasakshatkara, is our prayer. Let us pray to the Lord that he may fulfil our purpose in this humble service of others placed at the feet of His own Universal Form, His own Virat Swaroopa, His own visible, manifested Universal Form, through the entire humanity. After all, humanity is nothing but the visible expression of the ultimate Divinity, and this humble service which we ofler to all is truly a glorious worship offered unto the Lord veiled within man.

Verily, it is not the external conditions that are the cause of our unhappiness. We suffer because of the egostic feeling that we are doing everything. In other words, our ego-consciousness is the cause of all mischief and misery. Resignation to the will of the Divine is the only way by which we can effect our final release.

—*Swami Ramdas.*

ASHRAM NEWS AND NOTES

FOREST UNIVERSITY ANNIVERSARY

The ninth anniversary of the Yoga-Vedanta Forest University was celebrated on 3rd July at Sivanandanagar, when the ideals of and the unique role that is being played by this centre of moral and spiritual education, as well as its efforts towards the resuscitation of this country's ancient culture, were enumerated by the leading members of its teaching staff, and its activities during the past year reviewed. (An article on the above aspects of the Forest University by Swami Chidananda, Vice-Chancellor, appears elsewhere in this issue; also a similar article by Swami Krishnananda was published, it may be recalled, in the previous issue of *The Divine Life*).

NINTH EYE RELIEF CAMP

The ninth eye relief camp was inaugurated on 17th June by Swami Sivanandaji Maharaj in the premises of the Ashram's Eye Hospital which has now (till 6th July) treated a total, number of 230 cases, 21 of whom were in-patients, The eye camp is being conducted by Dr. B. G. Adhwaryoo, MBBS, DO, who has been regularly visiting this Ashram on similar mission every year. He was assisted by the members of his party and the hospital staff.

RELIEF CAMP FOR WOMEN

A total number of 710 patients were treated at the eighth medical relief camp for women and children which was held here by Dr. Devaki Kutty, MBBS, DGO, MRCOG, from 21st May to 14th June. (A brief report of this had earlier appeard.) The classification of diseases is as follows : obstetrical 7, gynaecological 210, medical 353, surgical 101, dental 9, skin 11, and ENT 12 ; total 710.

AYURVEDIC PHARMACY

The newly constructed office of the Sivananda Ayurvedic Pharmaceutical Works was declared open by Sri Swamiji Maharaj on 10th June. During the past twelve years the SAPW has gradually and successfully widened its field of service among a large number of people in this country and also quite a few others in different parts of the world.

ACCOUNTS OFFICE

On 28th June, Sri Swamiji Maharaj declared open another newly constructed hall, above the SAPW office, which is to house the Ashram's accounts department. The hall was constructed out of the donation given by Sri Devidas, of Amritsar.

SWAMIJI'S SANYAS ANNIVERSARY

On 1st and 2nd June, the 33rd Sanyasa anniversary of Sri Swami Sivanandaji Maharaj was celebrated here in a befitting manner. Among the speakers on the occasion were Swami Harisharanananda, Chidananda and Turiyananda, who dwelt on the themes of the ideal or renunciation, the technique of its implementation in practical life, how it promoted genuine peace and happiness in the individual, and how Sri Swamiji Maharaj exemplified the salient aspects of Sanyasa in his daily life.

DISCOURSES

Prominent among the discourses given here by visiting spiritual aspirants during the period under review (5th June to 6th July) were a series on the Valmiki Ramayana by Pandit Sundaresa Sastri, of Mayavaram, and one on the concept of ancient Indian culture as represented by the archaelogical finds in the Indus Valley and elsewhere, by Sri T. N. Ramachandran, Joint Director-General of Archaeology in India.

VISITING ASPIRANTS

Sri Marianne Solinger, of West Germany, and Sri Merguerite Ariss, of Hungary, now

domiciled in Iraq, are at present staying here as visiting spiritual aspirants.

OTHER REPORTS

SWAMI VISHNUDEVANANADA

On completion of his Malayan tour, Swami Vishnudevananda, of this Ashram, is now on a visit to Hongkong. After having given a number of discourses and demonstrations of Yoga exercises, as personal training to a number of individuals in the various cities in the Malayan Peninsula, Swami Vishnudevananda was given a rousing reception at Hongkong airport on his arrival on 10th June by the local Indian residents and others. There he has already begun to conduct classes on Yogasana and Pranayama, in three shifts every day, in which besides Indians, many Chinese and a few European students also participate. The venue of his training is the local Hindu Temple. Under the sponsorship of the Hindu Association of Hongkong, Swami Vishnudevanda is giving a number of discourses at various places in the city, on the different aspects of spiritual life, and the gospel of Yoga in particular. Before proceedin to Indonesia, he proposes to publish a work entitled *Guide to Yogic Students,* especially for the benefit for the people of Hongkong. In Indonesia the Swami's Programme is being arranged by Gen. Said Sukanto, Chief of the State Police.

SCHOOL OF YOGA AT OSLO

The newly founded School of Yoga at Oslo, Norway, is actively engaged in the dissemination of the knowledge of Yoga in the Scandinavia, under the able leadership of Sri Eyvind Kulsrud. The School was opened a few months ago with twentyone pupils on roll, who have already reported a fairly encouraging progress in the practice of Yoga exercises. The classes, which have two sections, viz., one for men and the other for women, also include study of the works of Sri Swami Sivananda and the journals of the Divine Life Society.

KUNDALINI YOGA IN CHINESE

The dissemination of the knowledge of Yoga has received a great spurt in a new field, i.e., among the Chinese-speaking people, with the release of the Chinese edition of Swami Sivananda's *Kundalini Yoga.* The translator is Sri Chang Hsiu Jen, and the publisher Sri Wai Kai Ash. The book is available from Sri Yee Tin Tong, 182 Queen's Road, Hongkong. It is gratifying to note that this new edition was so well received by the local public that it was out of print within a few days. Now the second edition is being released.

OTHER PUBLICATIONS

Himalay-ke Anchal-se, III part, and *Sivananda Yog-Vedant Sutra,* II part, are two of the latest Hindi Works published by the Ashram (priced at Rs. 2/- and Re. 1/-, respectively)

A pamphlet entitled *Sri Rama Gita* has recently been published by Sri B. Ramadas (4-I-235 Hanuman Tekidi, Hyderabad, S. I.) which is also compiled by him.

Two other pamphlets, viz., *Divine Life for Children,* in Malayalam, and a chapter of *The Voice of Sivananda,* in Telugu, have been published by the Ernakulam, and the Berhampur (Orissa) Branches of the Divine Life Society.

Divyajeevana, a Karnatak monthly, and *The Divine Life Bulletin* (Tasker Town Branch, Bangalore), *The Voice of the Himalayas,* a monthly bulletin, (Chembur Branch, Bombay), and *Divyajeevanam,* a Telugu bulletin, (Rajahmundry Branch) are being released regularly.

All work done for the Divine, from poetry and art to sweeping a room should be made perfect in its smallest external detail as well as in the spirit in which it is done, for only then is it a fit offering. —*Sri Aurobindo.*

MANTRA-INITIATION LIST

The following is a further instalment of the list of persons who received Mantra-initiation from Sri Swami Sivanandaji Maharaj within the past two years:

MEN'S GROUP (Contd.)

Bombay : Sri U. Mohan Rao, U. Manohar Rao, C.N. Kamath, D. Kamalakar Nayak, T. Ganesh Rao, D.N. Nayak, Ramdas A. Kamath, M Ramaraya Kamath, R. Shankar Narayan, D. Bhujang Nayak, R V. Nayak, Narendranath Banerjee ; S.R. Srinivasan, Madras ; Anand Swaroop Maheshwari, Bulandshahar ; S.M. Muthaiha Chettiar, Rajapalayam ; C.D.V. Subramanian, Calcutta ; B.S J.S. Raval. Rajkot ; Davamoney, Ramnad ; Hari Krishna Kar, Orissa ; V. Ponnu Raj, Trichy ; V. Nagarajan, Virudhunagar ; S.S. Bhalla, New Delhi ; G S. Dubey, Sagar ; K.L. Sanyal, Arrah ; A. Jagat Kumar, Gudivada ; P. Suryanarayanamurthy, East Godavari ; Vijay Kumar, Bombay ; Justice Hirway, Gwalior ; Justice Mudholkar, Nagpur ; P.K. Swaminathan, Madras.

K. Peethambaran, Bangalore ; Yogendra Prasad, Arrah ; Chandra Sekhar Mekap, Berhampore, Orissa ; Devidas Seth, Amritsar ; B.D. Barthwal, Dehra Dun ; S.D. Purswani, Thana ; K. Lakshmanan, New Delhi ; D. Sundaram, Ghatkopar ; J.A. Seth, Saharanpur ; K. Subba Rao Chaudhary, West Godavari ; Dr. Krishna Rao, Madras ; Keval M. Massand, New Delhi ; K.S. Murthy ; K.B. Mathur, Delhi ; Inder Sarup Malik, New Delhi ; N. Ramanathan, Ramnad ; T.M. Vaidyanathan, Rameswaram ; Capt. Kuldip Rai Berry, Bangalore ; Vasudev Narayan, Hongkong ; Srikrishan Lal, Calcutta ; P. Narayanaswami, Mysore ; V. Kalyana Rama Iyer, Srirangam ; R. Venkataraman, Mahadhanapuram ; S.M. Joshi, Radhanpur, Gujarat ; Guru Baksh Rai, Amritsar ; B.S. Gaikwar, Poona ; Alakh Niranjan Das, Bhadrak, N.C. Sawant, Sholapur.

Maharaj Ramchand, Bombay ; Jaswant Rai, New Delhi ; Prithvi Chand, Delhi Cant ; Ramesh Chandra Batra, Delhi ; Surendar Kumar Khosla, New Delhi ; Ranjit Singh Rathor, Hongkong ; K. Sadasiva Yogi, Mangalore ; Mahavir Prasad, Balrampur, U.P. ; H. Ramachandra Rao, Bellary; Narayan, New Delhi ; Kishenchand H. Mahbubani, New Delhi ; Sivaramakrishna, Madras ; Ranganathan, Bombay ; Narasimha, Madura ; Bajrang Bali Chaubey, Ghaziabad ; Sanwal P. Jaisinghani, Ahmedabad ; T.K. Subramaniam, Sivanandanagar ; A Soma Raju, East Godavari ; A.S. Avadhani, Krishna District ; and M.S.B. Prasad, New Delhi.

WOMEN'S GROUP

Bombay ; Srimati Lalita Rao, U. Kamala Bai, T. Indira Bai, Sivananda-Nalini, Shashikala R. Kamath, Sitabai R. Kamath, M. Bhavani Bai, Gomati Shankar Narayan, Uma Bhujang Nayak, Pushpa Banerjee, D. Tulasi Amma ; K. Indira Bai, Mangalore ; Meenakshi Lakshmanan, New Delhi ; Mrs. T.M. Vaidyanathan, Rameswaram ; Padma Vasudev, Hongkong ; Mrs. Rajapati Devi, Arrah ; Savitri, Ghaziabad ; Mrs. Prakash Dhar ; Mrs. Sowbhagyavati ; Leela Chakravarti, Khandwa ; Vimala, Ahmedabed ; Vani Bai Ram, Lucknow ; Jnanammal, Sulur ; Sarala Sachdev, Poona ; Sohini, Bombay ; Ameena Hashim, Calicut ; Chellamma Nair, Madras ; Lakshmi, Calcutta ; Yogeshwari and Bhagyalakshmi, Colombo ; Mrs. Marimuthu, Natal.

Brij Kumari, Sitamau ; Bhagavati Devi, Manili Devi, Shanti Devi ; Chandnanathi Devi, Monghyr ; Rukmani Devi, Monghyr ; Mrs. S.N. Saksena, New Delhi ; Kamala, Hubli ; Ananda Viswanathan, Rajalakshmi Viswanathan, Mrs. Sambasiva Rao, Madras ; Kumari K.K. Deenthi, Mithapur ; Mangalammal Sharma, Madras ; Mrs. H.C. Khanna, New Delhi ; Mohini Ram, Lucknow ; Padmini Ram, Lucknow ; Sobha Tankha, Bareilly ; Kusum ; Satyabhola, Meerut ; Dr. Devaki Kutty, Narayani, Chinnamma, and Mrs. Ramunni Nair, Lucknow ; Mrs. N.K. Ray and Shanti Lata, New Delhi ; Kanti, Madura ; Mrs. Viswalingam, Jaffna, Ceylon ; Sarada, Bangalore ; Subbalakshmi, Trichy ; Mrs. B.N. Pramanik, Sini, Bihar ; Sri Jnani, New Delhi ; Krishnaveni, New Delhi ; Anusuya Sharma, New Delhi ; Sharada Puri, Amritsar.

Janaki, Secunderabad, Deccan ; Sivakama Sundari ; N. Saradamma, Banaras ; Rakma Bai, Delhi ; A. Ratnamma, Hyderabad ; Shyamala Devi, Munirabad ; M. Urmila ; D.P. Bhorali, Jorhat ; Lakshmi, Bombay ; Meenakshi Ramalingam, Bombay ; S. Kaur, Etah ; Kishori Devi, Hazaribag.

(To be continued)

WORLD PARLIAMENT OF RELIGIONS COMMEMORATION VOLUME

The long-awaited great work on the major religions of the world as well as on the various spiritual, social and cultural topics, in general, is now available to the public.

Originally intended only to commemorate the unique "Parliament" of Religions, which was held in April 1953, at Sivanandanagar, Rishikesh, the Volume was later enlarged to accommodate a number of other papers on the major religions and allied topics by eminent scholars and thinkers of the East and the West.

The Volume has been divided into 18 sections covering a space of nearly 700 pages, crown-quarto or double the usual book size. The religions covered are : Hinduism, Buddhism, Jainism, Confucianism, Taoism, Shintoism, Zorastrianism, Judaism, Christianity, Islam, Sufism, and Sikhism. Some of the other sections are : Universality of Religion ; General Contributions on Religion and Other Allied Subjects ; and the Proceedings of the World Parliament of Religions.

On every major religion, there are one or more essays by Sri Swami Sivananda, besides a large number of contributions by over one hundred scholars of eminence. Among those whose contributions appear herein are :

Dr. C.P. Ramaswami Aiyar, Dr. Joseph Busby, Dr. Raymond F. Piper, Shuddhananda Bharati, Dr. Haridas Chaudhury, M.K. Spencer, Masaharu Taniguchi, Dr. T.M.P. Mahadevan, Dr. Haridas Bhattacharya, Duncan Greenlees, C. Rajagopalachari, Dr. K.C Varadachari, Dr. S. Radhakrishnan, Dr. Mohammad Hafiz Syed, Simon Hewavitarne, Edward Greenly, Dr. Ooi Keng Seng, R R. Diwakar, George Zutzaler, Prof. Chou Hsiang-Kuang, Rev. Dastur Khurshed Dabu, Irach J.S. Taraporewala, Dr. A. Simon, Rev. Pakenham-Walsh, Dr. Syed Abdul Latif, Prof. N.B. Bhutani, Dr. C. H. Yeang, Tan Ee Leong, Prof. Feroze C. Davar, Mark Halpern, Dr. Hari Prasad Shastri, Dr. M.M. Bhattacharya, Esme Wynne-Tyson, Prof. Jean Herbert, Dr. Frederich Spiegelberg, Dr. John H. Manas, Dr. A.C. Das, K.M. Munshi, Arthur Moore, Prof. Edwin A Burtt,—besides several others.

A new feature in this Volume is a section dealing with the "Religion of Sivananda," which is rather an essay on the philosophy of the universal religion and its practical aspects, bearing on the evolution and the welfare of humanity,—as lived by the Swami.

The Volume is, indeed, a reference edition for the students of religion, and for schools, colleges and libraries. Interspersed with quite a few illustrations, it is handsomely bound and jacketed.

Over half the number of copies printed are already booked for sale. The Volume is on sale from the 1st of July. If you wish to avail a copy, send your order immediately with 50% of the price in advance.

Price : Rs. Twenty per copy (postage Extra)

Apply to : The Manager, Sivananda Publication League, P.O. Sivanandanagar, Dist. Dehra Dun, U P.

SEVENTYFIRST BIRTHDAY OF SWAMI SIVANANDA

The 71st birthday of His Holiness Sri Swami Sivanandaji Maharaj will be celebrated in a befitting manner on the 8th of the next month at Sivanandanagar, Rishikesh. The programme will include four sessions of prayer and Satsanga : 4.30 a.m. to 6 a.m.—common prayer, group meditation, chanting of hymns, etc., followed by Prabhat Pheri ; 9 a m. to 11 a.m.—Pada Puja of Gurudeva ; 12 noon—Mahatma Bhojan ; 4 p.m. to 6 p.m.—discourses on the life and teachings of Gurudeva; 7.30 p.m. to 11 p.m.—general Satsanga, including Sankirtan, Bhajan, special music performances, discourses, etc.

Disciples of Sri Swami Sivanandaji Maharaj, and all spiritual seekers, in general, are cordially invited to join the birthday celebrations after having informed us of their arrival.

The Branches of the Divine Life Society may celebrate the occasion in a similar manner besides holding public meetings, and printing leaflets and pamphlets containing the teachings of Gurudeva for free distribution.

Voluutary contributions towards the promotion of the Divine Mission of His Holiness will be thankfully accepted by :

The Secretary, Divine Life Society, P.O. Sivanandanagar, Dist. Dehra Dun, U.P.

Edited & published by Sri Siva Prem for the Divine Life Society, Sivanandanagar, Rishikesh, U.P. and printed at the General Printing Works Private Ltd., 83, Old China Bazar Street, Calcutta-1.